178 In Kanegusuku, for example, mat weaving is still of some importance
286 as a home industry. Where formerly nearly all of the houses were engaged in
433 production of mats, today less than half are so engaged, and the acreage planted in sedge is but ten percent of the prewar level. The war caused the loss of many machines; increasing emphasis on food production has brought a conversion of sedge fields into paddies; access to the better markets in Japan is now more difficult than before the war; it is felt to be too time-consuming and the young women today do not like this work.

Formerly there were a number of men in Kanegusuku who were able to construct the looms used in mat weaving. Today, however, no one constructs his own looms; instead, they are purchased from a manufacturer in Itoman.
[463] This particular example is symptomatic of the general decline of do-it-yourself and the increasing reliance placed on specialists.

178 There are some encouraging signs of revival or new life in the manu-
[322] facture of Okinawan art objects. Okinawan lacquer ware, which is acknowledged by some to be the world's finest, is being sold in large quantity to
[323] members of the occupation. The owner of a large pottery works in Naha told the author that pottery from tombs is being collected to serve as models in restoring an older style and superior type of pottery. An Okinawan textile
[286] technique known as biingata (Okinawan; in Japanese, 'Benigata') was virtually lost during the war, but this art is still being carried on by one Shuri family, and recent publicity and aroused interest seems likely to insure survival.

178 Power and Machinery Agricultural machinery has come into use quite
407 recently on Okinawa. Pitts states that the labor-saving rice thresher first came into widespread use in the thirties. Older methods of flailing or rubbing the rice over a mat, canvas, or stone surface were also observed as being in common use. In numerous instances it was brought out that wartime losses had necessitated a return to an earlier and cruder means of threshing.

The old-fashioned, hand-operated rice polisher has gone out of use in Kanegusuku, and all rice is now polished in the village rice mill which operates on a gasoline engine.

In many communities the gasoline-operated sugar mill has replaced the
[257] horse-powered mill. More important, however, is the fact that the small community mill remains popular, and the farmer is resistant toward using the large sugar factories (see chapter on Rural Economy).

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379 Electricity, common only to the towns and cities before the war, is
[373] now found in many villages, and those who are without it are looking forward to its installation. The kerosene lamps now in use in most rural homes cast a dim light and constitute a serious fire hazard in homes of thatch and wood.

178 The bulldozer has come into use as a means of opening new land and
406 constructing rice fields. Farmers in Kanegusuku and Nanahan made use of this method during the period of the authors' study of these two villages. Formerly this sort of work required the labor of a number of men over a considerable

period of time. This was usually accomplished by reciprocal labor exchange or by hiring the local youth organization to do the job.

In sum, the rural people are making eager use of labor-saving machines when they are available. The limiting factors have been shortage caused by the war, poverty, small fields, and heavily fragmented holdings. The use of machines has contributed to a decline of reciprocal labor exchanges and has necessitated the payment of cash for the services of the specialist or machine owner.

Dress A most notable feature of the postwar period has been the wholesale adoption of Western styles of dress and the great reliance placed on Japanese and American cloth and clothing. Nearly all males now dress in Western styles of dress. Very infrequently an old man will be observed in a kimono, but most males regard it as ill suited for work and modern life. Sometimes a man will wear a kimono when lounging at home, especially late in the evening after supper and bath. It is not at all unusual in the cities and towns to see a man walking toward the public bath carrying his kimono; on return he is dressed in the kimono and carries his soiled work clothing which is of Western style. Even for weddings the Western suit is used as frequently as the kimono for the groom's attire.

Young women and school girls wear Western dress exclusively. The kimono still remains the traditional mode of dress for the bride, and at New Year's time young women and girls may wear kimono. Middle-aged women use the kimono and Western-style dresses about equally. The older women dress exclusively in the kimono. The style of the kimono for the older and middle-aged woman is usually Okinawan, not Japanese. Among the young women and girls who use the kimono only as a party costume the Japanese style is followed, never the Okinawan.

Native-style rain and sun hats of palm leaf and wheat straw are still widely used in the rural areas; nothing of Western or Japanese manufacture has been able to match these for light weight and effectiveness.

A major influence on Okinawan styles of dress has been the clothing of the US military forces. This has been obtained through clothes rations, surpluses, and petty black market operations. US Army fatigues, chino pants and shirts, wool pants, field jackets, fatigue caps and ponchos, are very popular particularly in the rural areas, so much so that the bulk of rural Okinawa is dressed in colors of olive drab, suntan, or field green. All attest to the durability of American cloth. A number of Okinawans asserted that used American clothing was better than new Japanese. A number of small merchants capitalizing on this belief have begun importing used American clothing, which comes in one-hundred pound bales; according to all accounts this has been well received.

Okinawans use very little in the way of personal ornamentation. The large old-fashioned hairpin, formerly worn by both sexes, is used today by only a few old women. Tattooed hands, once common to all Okinawan women, are seen today only on women over sixty. The purely ornamental insertion of gold teeth is also said to be declining; among the young educated (high school) people of the cities there is said to be some reaction against this use of gold teeth, but personal observation indicates continued popularity of the custom in the country.